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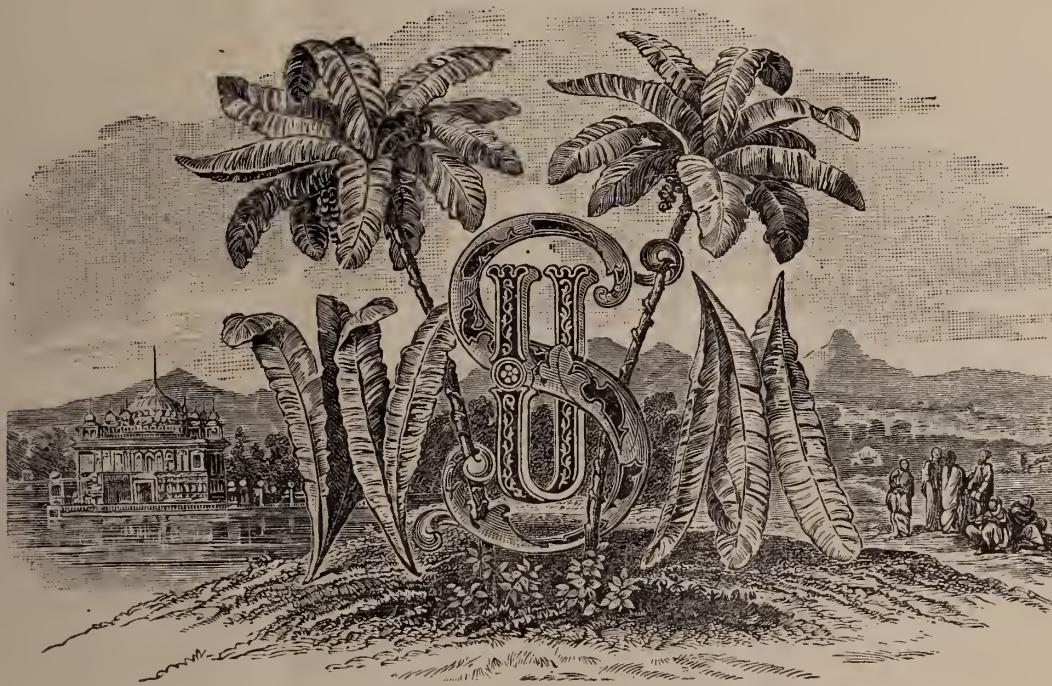
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No. 5

THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

MAY, 1909

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an annual request for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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FORM OF BEQUEST.

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," Incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

*Treas.—JOHN MASON KNOX, ESQ. Asst. Treas.—MISS ELIZABETH B. STONE, Miss MARGARETTA W. HOLDEN
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Checks payable to Woman's Union Missionary Society, 67 Bible House, New York

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VOL. XL.

MAY, 1909

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

STRONG testimony to the solidarity of humanity, is thus given by Miss Julia N. Crosby, the Superintendent of our Japan Mission.

"The appalling news from Italy has evoked the greatest sympathy throughout the world. Some poor people in Japan came to the place where subscriptions were paid in, expressing their pity and wish to help. Some gave fifty yen, equal to twenty-five cents, and others larger sums, until ten dollars was reached. The whole contributions amounted to a large amount, and this at a place where the majority of the offerings had been over a thousand dollars. There were many touching cases of great self-denial from those who were not Christians."

"IN a Chinese newspaper," our Evangelist, Miss Elizabeth Irvine writes, the Vice Roy of Nanking is quoted thus: "After seeing what had been accomplished in the training of deaf mutes, he exclaimed, 'This Jesus doctrine is verily the true one, for here before our eyes we see the words of the Bible fulfilled.' The deaf hear, the dumb speak." Doubtless a little niece of the official being a deaf mute, this mission has appealed to him with special force."

RECENTLY a "gifted Mohammedan lady of Lahore, Mrs. Mumtaz Ali, died at the Ripon Hospital, Simla, who was acquainted with English and Persian, and joined her husband in journalistic work, having started two Urdu papers for the instruction of wives and mothers. Mrs. Mumtaz Ali was Secretary of the Indian Ladies, 'League of Help,' and founder of the Poor Women's Home at Lahore." This notice comes as a striking contrast to the Hindu saying that "there are many sects in India, but upon two main points we all agree—the sanctity of the cow, and the depravity of woman."

NO less impressive is the statement of a Brahmin lawyer to his compatriots: "My brethren, it were madness to shut our eyes to the fact that Christianity has come to India. It is not a passing episode; it is a mighty, conquering and permanent spiritual power, come to stay and repeat its victories."

THE "anti-purdah movement, though by no means popular, steadily gains ground, because the more highly educated among the women of India, have come to feel that life in the *zenana* is too narrow for them, and are putting forth their claims to light and liberty in language not to be misunderstood. There is in India at the present time among educated men an admission, that native sentiment and usage in reference to women needs to be reformed. Few adequately realize what a stupendous task it is to change the ideas and customs of a vast and ancient Asiatic race. The good work which has been begun will go on, but more is needed. Civilization without the Gospel will not cure India's hurt. The women who have already come prominently forward in the advocacy of social reform, show that they are capable of becoming strong, self-reliant, eloquent and earnest champions of the cause they have espoused. As Christian leaders, how potent would be their influence!"



IN A ZENANA.

IN EASTERN LANDS.

INDIA—ALLAHABAD.

HISTORY OF A SOUL.

By MISS ALICE E. WISHART.

THE heat of a fervent afternoon sun radiated across the wide stone veranda of our Mission bungalow, and, penetrating through closed doors, added to the already stifling atmosphere, faintly set in motion by a lazy *punkhawala*, with whose lack of energy the owner of the room could well sympathize. The May heat had not yet burned out the scourging plague of the winter months, and the weary city workers were resting quietly in their rooms, only a few degrees cooler than the outside glare. One was not resting and hence was not disturbed by a timid knock at the door, and a voice saying: "Please, Miss Sahib, may I come?" It was not one of the family who would venture out this time of the day from the city. Permission given, there was a swish of silk, the tinkle tinkle clink of silver anklets and a tall, dark-eyed woman entered, moved half hesitatingly across the room and dropped gracefully on a low

seat. She had been there before, as ten months previous her beloved daughter had left her heathen home, to become a follower of the Lord of Calvary and now the mother too, wanted to walk in the Way, but her husband, a bigoted elder son and brother, held her back. The time had come, however, when she felt convinced that nothing should keep her from open confession of the One she desired to follow.

"But, Sister, is it not possible to serve and worship Him in your own home?" is asked. This is a question so often, and alas! so sadly asked, by would-be converts of the Christian faith with always the same answer. From experience we learn the truth, so slowly grasped sometimes: "What concord hath Christ with Belial? or a temple of God with idols?" and the command is difficult to follow: "Come ye out from among them and be ye separate." There can be no other way but separation complete and final, and idolatry must be displaced by heart allegiance to the One true God and Saviour.

Caste and custom, those two mountain-wall barriers to the open acceptance of Christ in India, make it impossible for even the best loved one to remain in the home unless conforming to all the idolatrous observances

performed there. The same despairing wail came: "I have tried and tried, but it is no use! They scornfully call me Christian, and try to take away my Bible, hinder me at prayer, and I think would have poisoned me when I was ill, had not Miss E. (her teacher) cared for me!" Miss E. had nursed her through a severe attack of cholera when her heathen neighbors had refused help. "Let me come to you and bring the two little ones with me. You are the only one to whom I can go for help, you are my benefactress. You helped Vishum, will you not aid me also? with a trusting upward look."

Times such as these are tests, and even with experience we hesitate and pray for wisdom from above, before deciding the tenor of not one life alone, but perhaps the future of an entire family. There was a long silence, broken only by the slight noise of the *punkah* as it lazily kept the torrid air in motion. The woman rigid, expectant, waiting—the Missionary with head bowed in silent, fervent prayer for guidance. More conversation followed, and then the decision which might mean so much one way or another to all concerned.

"You know, Sister, that we are ready to help those who want to follow the Lord Jesus, but we cannot take you away from your home; if you *must* leave in order to serve Him, we will find a refuge for you."

"There is no other way, *Miss Sahiba*, I am a babe in Christ; I cannot grow if I go on as I have done—my Bible taken away and my going to you or you coming to me prohibited!"

"Sister, you are not well; the Ustani's are going to C—for their vacation; would you like to go with them for a change? Then if you still wish to openly confess the Master you may have opportunity there, as you cannot here."

It was agreed that if she had the same desire the following week, she could join the little party of Christians going to C, and there be baptized, if there were no serious hindrances. Earnest prayer was made that the way would be opened for a public confession without hindrance. She was a Brahminee, unusually resourceful and strong-minded for a woman of the zenana, but what was that in comparison with the forces which invariably hinder the breaking of caste when one becomes a Christian!

Her purpose was suspected and measures resorted to, to prevent her leaving the house. But with the faith and determination worthy of a martyr, she hired a *gari* and bringing a

few personal belongings and the little ones, drove into the Mission Compound three days later, though word had been left for the *Miss Sahib* that she could expect trouble if she came.

Resolute and determined though she was, she trembled with the seriousness of the undertaking, as her family knew her purpose and would have hindered, but for some strange, unseen power which seemed to hold them back from immediate action. She wished to leave the city at once, and in company with a Brahmin Christian teacher left by an early train for another station, where she received baptism a few days afterward at her own request, and with the knowledge of her husband. It was hoped that the way would open for a return to her home, and that husband and son would be won to serve the same Master with her. It seemed inadvisable for her to return at once, and so after several months of quiet and further instruction, she came back to live in the Converts' Home, while the little ones were placed in good schools, where they would receive a wholesome Christian training for a life of usefulness and service among their own people. Their Hindu names were changed for appropriate Christian ones. Merry, clever, bright-eyed little ones they were, with an originality and charm all their own—bright stars for the Master's crown.

Although L— had been debarred from an active life by a previous severe attack of cholera, she was not content to be idle, but wished to tell the good news of the Gospel to other women of her class, and like that woman of long ago, broke her alabaster box of precious ointment, which was all she had, at the Christ's feet. She did what she could, and that was to tell the story not only whenever opportunities offered, but sought them to bring His salvation to the women of her own city. Because of her weak condition she often had to be restrained in her zeal to go miles to reach zenana women in another part of the city, when not physically able to do so. Husband, brother, and eldest son came now and again to see her and often to upbraid her, but she stood firm and unmoved in the faith she had chosen. Testings and trials came to her, but she always came through, stronger and better for them. Her devotion to her former teacher was beautiful, and she called her, her "Little Mother" in Christ, and not until that great day will be known the results that followed the decision of this one to follow the "Still small voice."

FROM ALLAHABAD TO FATEHPUR.

By Miss EDITH MAY.

SEE, Miss May, I have brought you a girl." I turned to see Miss Eda Roderick leading in a girl of about eighteen, covered with silver on her ears, arms and ankles. Evidently want had not brought her to us, and when I saw the shoes on her feet I took in at a glance, that she came from the class to whom our Fätehpur Home is especially meant to minister.

Moti was found in the *sarai* or inn at Allahabad, and brought to Miss Roderick by one of our Indian teachers. Her people, respectable Hindus, had died of plague some years ago, and she had tried to keep her head above water, but failing, had yielded to temptation, and had become a *bazaar* woman. She had learned to read in her childhood, and the sight of our teacher brought back to her memory her mother's home where the zenana worker used to visit, and a desire for better things prompted her to ask for help, to leave the life which was fast dragging her down.

To save a soul costs labor, time and money too, I have always found, and Moti was no exception. Her box, she said, was at the inn, her clothes at the washerwoman's, a month's rent was due, and the innkeeper would make trouble unless debts were settled. Calling a *gari*, we drove to the inn with Moti. Everything was arranged and we returned to the Mission Home, with a girl happy at the thought that a new life was before her, a chance yet to be what her heart told her she might be. That very evening Moti was sent to Fätehpur. You can see her there now, happy in her class work, helping in the cooking, gardening and drawing water from the well. Miss Todd tells me she is doing well, has given no trouble, and seems really desirous to know Christ. Moti means "Pearl," and we trust that she will truly be a jewel for Christ's crown.

Now go back to Allahabad with me. A trusted worker is going with us, as we seek to win back one who has fallen very low. Follow me down this narrow lane to a house with a veranda. We enter, but it is too dark for us to see anything in this small mud room without a window. A voice calls, "Who is it?" and as our eyes become accustomed to the darkness we distinguish a woman lying on a heap of rags on the ground. Who is she? She is one of whom a missionary from another mission had told us, begging us if we could find her, to try and save her. She is of good family, a former convert from Hin-

duism, who has had clear Christian teaching. Yes, who herself has been a teacher, but who has denied her Lord. One's heart aches for her. Providentially the day before our visit our worker had been guided to her, and had found behind the bold face a heart not yet hardened. I sit down upon an old box, which seems to be the only furniture in the room, and while our worker prays, I plead with the girl to come with me. "No, I cannot come now. Next week, perhaps, I can go to you," she answers. Helpless before this unyielding will, I take her hand and pray to Him who can move the heart, and what my words cannot do God can. "I will go with you now," at last she says. Finally we get her home with thankful hearts, where a bath, a fresh *sari*, a night's rest in my room, help her to see there is yet love and forgiveness for her. At dawn the next morning she too starts for Fätehpur, where she is also now a member of the family.

From Allahabad has also come to the Fätehpur Home L—, a tall girl with flashing eyes who used to be one of the ring-leaders in mischief, and had a strong bent for thieving. She is now reliable in many ways, and always ready for the tasks requiring strength, such as the grinding of wheat, or making of mud walls. Here also is B—, whose baby boy, Harun, is a general favorite. She is very much of a gipsy, who wandered into our little settlement house at Daraganj, and after a time decided she would like to be a Christian.

We often exclaim in Allahabad, "What would we do without Fätehpur!" But on the other hand, what would Fätehpur do without Allahabad! for Fätehpur is just a country town with no shops, save those which furnish grain and cloth, and the few trinkets used by the Indian people. A year ago last Christmas one of our missionaries was to spend Christmas day with us, and I ransacked the place to try to find something for her, and ended by buying her a china mouse, which she now uses as a ball on which to mend her stockings. So we receive frequent notes from Fätehpur worded thus: "Please send us as soon as possible," and then follow lists of Bibles, leaflets, cloth, tinware, potatoes, etc., and every time we go from Allahabad to Fätehpur we are laden with the articles last asked for.

When will you make the trip with us? You would not be ashamed, would you, to take a seat on the train in the third class carriage with your missionary, even were she cumbered with her bundles of all sizes and shapes?

MY ZENANAS.

By MISS LILLIE RODERICK.

I TEACH in five zenanas a day. We try to give the Gospel to all the women in these homes, although only a certain number are regular pupils, but we get the opportunity of speaking to the others when they gather round us to hear us sing hymns to Indian tunes. In a zenana where I gave a copy of St. Luke's Gospel to a widow of twenty to study, an unmarried girl of ten in the house asked to study the book too. Her mother demurred, saying that it would be too difficult for her. So I offered her the "Life of Christ," written in simple language for zenana children preparatory to their studying the Bible, but the girl held on to the Gospel. "Mother," she said eagerly, "the book will not be too difficult for me, and if I fail in my examinations on it, then you can speak." She prepared a perfect lesson in it last week, which left no doubt in my mind or her mother's, as to her ability to study it. The dear child. I shall give her a doll as a surprise gift when she is through.

One encouraging feature of our work now, is that young widows are permitted to read the Bible with us. Formerly when we urged their being taught to read, we were told that it was no use for a widow to learn. The girls themselves would say with a look of hopelessness on their faces, "There is nothing left for us but to die." The meanest drudgery and the strictest observances of their empty and childish Hindu ceremonials, were the routine of their lives. But there are changes, and facts are the proof. Since my return to India a woman in a zenana said to me with tears in her eyes: "My granddaughter has become a widow, and she is only thirteen. We have not told her of it yet, as we wish to spare her the knowledge of it as long as we can, but I entreat you to teach her well, and make her life worth living." We cannot but feel the responsibility to win these lives for Christ, and ours is the opportunity. But we must not forget that it must be done in the power of God's Holy Spirit.

PERSONALS.

China, Shanghai: Miss Mary J. Irvine writes: The opportunities for touching personally the lives of Chinese women of the educated class are increasing.

We have had eight baptisms recently in our Van Santvoord Chapel, among them five women who have been in our Allen Memorial Bible School as students and enquirers of our Christian religion. All of these believers need our special prayers that they may be kept faithful soldiers of Jesus, under whose banner they are now enrolled.

Dr. Elizabeth Reifsnyder writes: Two opium cases of women trying to commit suicide were brought to the Margaret Williamson Hospital. Poor women! They did not want to live, being so cruelly treated by their husbands. With no children, what had life in store for them. Both husbands came with a crowd of people. One was a sort of bully, who terrorized every one at home, and his wife had been so beaten by him, as she said, "There is not a spot on my body which is not sore." I gave them both a lecture, "talking straight" to them of their cruelty. Both women went home restored, but no doubt will take opium again another day.

India, Calcutta: Miss Costellow writes: You will be glad to hear that forty-six of the girls in our Orphanage passed well in the examinations of the "All India Sunday School." They also received the senior and junior medals in the Bengali division, which were given to those having the highest marks. This was a very pleasant surprise to us.

Cawnpore: Miss Beach writes: We have regular examinations now for the native teachers in our city schools. The majority had never passed through this ordeal. Many brought their babies with them, who were tended by some of our older orphans during the examination. Do you ask what were the results? Seven out of eleven teachers passed the examination, and the four unsuccessful ones had been ill, so could not make full preparation. Pray that all of them may win their countrywomen and girls, to the Master they are humbly trying to serve.

Allahabad: Miss Bertsch writes: We are planning for our Zenana Party, as Miss Roderick is desirous of forming a club for the improvement, of zenana women especially, along the lines of fancy work, which should be clean and without odor. That it will mean work we realize; at the same time there are possibilities in it, and women are beginning to ask for improved methods and more knowledge, so we must be ready to meet them, lest outside teachers begin and our pupils get away from missionary influence.

HOME NOTES.

UNDISPUTED FACTS.

FIGURES are startling things in any problem, there is something so assertive and uncompromising about them, which cannot be set aside or glossed over.

If this is the effect about every statistical table, it seems to be intensified when we compute the figures which represent the inhabitants of our planet and the religions they profess. Dr. Zellar, of Stuttgart, an authority in our world's computation, estimates "that of the 1,544,510,000 people in the world, 534,940,000 are Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,240,000 are heathen. Of these, 300,000,000 are Confucians, 214,000,000 are Brahmins, and 121,000,000 Buddhists, with other bodies of lesser numbers. In other words, out of every thousand of the earth's inhabitants, 346 are Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions."

To those whose lives are spent in the effort to uplift the race, and bring it under the sound of the Gospel tidings, a feeling akin to depression, throws its paralyzing influence when least expected. Then the choicest and most stimulating of lessons comes to us in the commission given to Moses, the great deliverer of Israel, out of the "flame of fire" at Horeb.

The instructions were precise in detail, as to the cause of the prophesied deliverance from Egypt's oppressors, the manner in which it was to be accomplished, and the result of this stupendous struggle. Yet accompanied with this dramatic programme was the reiteration that stupendous obstacles would be placed in the way, and the only reliance in overcoming them, was the divine token of the great "I AM THAT I AM" that the rescued people "shall serve God upon this mountain."

Let us look at a stimulating scene. Five earnest Christian students in an Eastern College over one hundred years ago took for their watchword: "We can make our influence felt before we die, upon the other side of the globe." This was whispered out in the "still small voice" of consecrated prayer in the historic haystack at Williamstown, Mass. Time passes, and a recent computation gives figures which show the work done for foreign missions by the united Protestant Churches of America and Europe. The contributions show a gain over the preceding year of nearly

\$3,000,000. The new communicants enrolled numbered 137,714. There were 33,582 stations, with 15,178 foreign missionaries who were aided by six times as many native workers, 92,442. Thirty-seven organizations in the United States support 5,288 missionaries, operating at 11,485 stations in all parts of the non-Christian world. Working with these foreign missionaries are 26,057 native Christian teachers, catechists, Bible-readers, preachers and pastors. In the churches established by these missionaries, there are enrolled 610,938 communicants. The native Christians themselves have raised within the year \$1,329,300 for the support of the work, while the contributions from the United States were \$615,406 more than a previous year.

These figures must be placed side by side with the progress of the LAYMEN'S MISSIONARY MOVEMENT, an interdenominational organization of recent establishment.

"Most churches are seeking to double their gifts. In Richmond, where all the churches last year, with 28,000 members, gave about \$27,000 to foreign missions, the men decided to double this amount this year, and increase it to \$100,000 as soon as possible. At St. Joseph, Mo., where they undertook a few months ago to increase from \$12,000 to \$50,000 to foreign missions this year, one congregation has raised \$10,000, and an individual in the same congregation has made a special gift of \$10,000 more. In Atlanta, Ga., they increased from \$25,000 to \$100,000 and undertook to increase that to \$10,000 this year. In Montreal, with about 30,000 church members, who gave last year to home and foreign missions \$100,000, they have undertaken to increase this to \$250,000 a year within a period of two years."

It was the sainted John Wesley who said: "God frequently conceals the part which His children have in the conversion of other souls. Yet one may boldly say, that person who long groans before him for the conversion of another, whenever that soul is converted to God, is one of the chief causes of it."

"Work for the conversion of the heathen is subject to the same laws and conditions as that for the conversion of our neighbors. It is the privilege of each of us to 'long groan before Him' for individual heathen on the other side of the globe. May the Master open many eyes to see this privilege and many hearts to share in the groans necessary for the conversion of millions of heathen."

The watchword of the hour is press forward, nothing doubting.

STREAMS THAT MAKE GLAD.

By MRS. N. SHOME,

Bengali Principal of Gardner School.

SUCH was the heading of a chapter in a book published more than fifteen years ago, describing the progress of education for women in India. The title took my fancy, and has recurred to me now and again in my busy life, like the burden of an old familiar song. Yes, it is the educated womanhood of India who make one's heart glad, and on whom rests the hope of India's regeneration.

The education of women in India is a plant of slow growth. Less than half a century ago the Government educational report showed about five hundred women under instruction. About five years ago it was seen that out of a population of 128,470,000 women, some 740,000 only can read and write; in other words, a little over 5 per cent are in any sense literate. The truth of the saying, "The hand that rocks the cradle rules the world," is universally admitted. As the women of a nation are, so will its men be; as the mother is, so will the sons be; these are wise truisms. And yet why the Indian has allowed his women to remain so long steeped in ignorance, is a question which can not be discussed here. The great curse of our country is the position of woman in the household, and in society, and many social evils are due to it.

Missionaries are sometimes charged with setting forth what is monstrous and wicked in great Oriental systems, and presenting only the darkest side of the picture. This, instead of doing any good, does great harm and makes the enlightened Hindu assume the attitude—"Look to yourselves and let us alone, we shall right these things ourselves in time." But the most captious critic could not challenge the truth of the statement, that Christian missions have conferred a great and lasting boon on the country, by educating its men and women not only in higher branches of study, but in the paths of righteousness and truth. The enlightened and educated daughters of India, occupying responsible positions in the field of work and an exalted position in the household and society, own with gratitude their deep and lasting debt to missionary exertion, and labor on their behalf. If the Hindu woman, too, now enjoys great privileges and moves in a wider sphere, it is to a great extent due to English education and civilization, whether the Hindu admits it or

not. The reforms and changes begun by Lord Curzon in the University are now complete, and a reformed and re-organized University imposes new conditions and makes new demands which have to be met and fulfilled. When I visit the Bethune College and look at its imposing, massive, antique pillars, its spacious, open quadrangle, its library with well-filled book-cases, its abundance of desks and chairs and tables and omnibuses, its large, well-ventilated, well-lighted class rooms, its Compound with lawns and beds of blooming flowers, and large shady trees through which the full and new moon has shone, and still shines sweetly and brightly on happy girlhood, and listens to many a tale of love and joy and sorrow, I heartily enjoy the sight, and if the truth must be spoken, often sigh at the contrast it presents to our own. A few days ago I had an opportunity of inspecting a large Mission institution for boys and men, and was struck with its up-to-date methods and equipments.

TENDER MEMORIES.

Miss S. J. Higby, of Tharrawaddy Burmah, writes to the Secretary of our Philadelphia branch: "No gift I have ever received for my school has pleased me so much as your last gift of one hundred dollars. I can hardly express to you my joy and thankfulness for it. My delight in it is for two reasons: First, it is always a joy to me, to cherish the ties that bind me to the *Woman Union Missionary Society*, as I can never forget the Society which first sent me to Burmah. Their love and kindness will always be remembered to my last breath. Second, your generous gift enables us to go on with our Kindergarten which otherwise would be very difficult."

"December 18th, 1908, it was forty-one years since Mrs. Doremus went with me from New York to Boston and put me on the vessel *John Banyan*, sailing for Rangoon. Forty-one years of service for the Master, and for which I am deeply grateful to the *Woman's Union Missionary Society*."

The Twenty-sixth Annual Conference of the International Missionary Union will meet at Clifton Springs, N. Y., June 8th to 14th, 1909. It is anticipated that there will be over one hundred missionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises.



MISSION HOME AT JHANSI.

FOR MISSION BANDS.

IN THE FORT OF JHANSI.

By MARY D. FAIRBANK.

WE have had recently a holiday peculiar to Jhansi and its immediate vicinity. It is the day, the one day in the whole year when the old Fort on the west side of the town is thrown open to all who wish to come in. Inside the first gate is the great idol, a huge Ganesh, the fat elephant-headed god who is propitiated at the beginning of every undertaking. This particular image is always very gorgeous, one day in the year, being all newly painted in red, with plenty of gold-leaf added. In the old days he had large jewels in his forehead and elsewhere, but these were looted long ago. The old priest makes enough from the offerings at this time to keep him the rest of the year. Leaving the Ganesh garlanded with marigolds, and with offerings piled before him, if we follow the crowd, especially the women, we will go through the second gate into the pleasure garden of the *Rani* (queen) of Jhansi. Here is a temple dedicated to Mahades, whose name means the

greatest god. One year the pile of coins given him by his worshippers must have been three feet deep in the middle.

Some of the nurses in our Mary S. A. Hoyt Hospital, with Bible women and I, went to the Fort to distribute tracts and Bibles. We separated into three companies and sang *bhajans*, which are native tunes set to Christian words, and then explained them. We gave tracts in English, Urdu, Hindi, English, Marathi and Bengali. Such interested groups I have never before had the privilege of talking to. We sold forty Gospels and hymn books, and the results we may never know.

Would that I could bring before you the groups of women all in their gala attire, with their chuddars pulled down over their faces so as not to be seen by the men, walking along with the musical tinkle of anklets, clanking of bracelets, one upon the other. You never saw such brilliant colors, reds and yellows, blues, purples and greens all woven together, and set off by gold and silver tinsel. How I have prayed that the seed sown may bring forth fruit!

One Punjabi soldier came back to buy a Gospel of St. John. He said: 'I have been in many places in India, but I have never until to-day heard such sweet words as these.'

A KINDERGARTEN IN BURMAH.

By S. J. HIGBY.

THE Kindergarten is in a room, under my own house, so that I look in at the children daily. We cannot close this class unless we use force, as the little ones love to come so much. A year ago we had an epidemic of measles in the school, and the room under my house was used as a hospital for the girls who were ill. We told the little children to stay at home for a month, and explained the reason to their caretakers. A day or two later, as I was passing the teacher's house I heard many little voices, and looking in saw the children sitting on a mat in the only sitting room she had. I said: "The children will certainly take the measles. You had better send them home." She told me that she had tried to do so, but they did not wish to go, and the mothers said, "No matter about the measles."

Two weeks later when Maria's little son had measles, the children themselves moved into the open veranda of the girls' house, and went on with their lessons and songs. The parents are much interested in this class for the little ones. Some of the Burman women bring their little children and stay with them until they are "happy." The Karen mothers come from their villages and stay two or three months until their little ones can be left alone. There are thirty children now in the kindergarten, Karens, Burmans and Eurasians.

When I told Maria, the teacher, that money had come from America for their work her eyes were like stars shining through tears, and her face was illuminated with joy. She clasped her hands and said: "Mama I had faith that it would come."

OUR BENGALI DINNER.

By ETTA COSTELLOW.

A SHORT time ago, we were invited to a Bengali dinner, at our Gardner School. It was all arranged by the scholars themselves, and a very formal invitation sent out to ten guests. For a dinner in true Bengali fashion, it should have been served on the floor, but out of respect to the missionaries, they gave us a table and chairs.

The table was very prettily decorated with flowers, and instead of plates, we had large pieces of the plantain leaf, which is soft and smooth and very nice for the purpose, and is always used at native feasts.

After we were all seated twenty of the girls, crowned with wreaths of flowers, marched in, two by two, each one laden with something for the feast. One of the little girls leading the procession presented us each with a garland of white flowers, and the other, with a beautiful red rose. The girls then passed around the table in a very orderly way, putting a little of each kind of food on our plates. It would take much too long to tell you of all the wonderful things we had to eat, as there were thirty-two different dishes. They did not give us rice, but a kind of fried cake called *loochi*. They are very rich, but Bengali people are very fond of them, and they take the place of bread. We had potatoes cooked in a particular way, fried pumpkin made with *dal* (grain) into balls and curry, beans, plantains, cauliflower, and numbers of other vegetables whose names, even, you would not know. These were served separately in *ghee* (melted butter), then tomatoes were roasted in the fire, and beaten up with spices.

Ground *dal* (grain) was made into balls and fried, another kind was cooked with sugar, and still another made into curry with vegetables. There were three or four vegetable curries made in different ways.

We had fish cooked with tamarind and also two fish curries. Then there were the meat curries, one made with whey and one with cocoanut milk; this last kind, most people like very much. We were expected at least to taste of everything. We were given no knives or forks, but had to eat in true Bengali fashion. There were two or three guests who had never tried it before, and found it a little difficult, especially as one is allowed to use only the right hand. It is against etiquette to touch the food with the left hand.

When these courses were all finished they took our plates away and brought something they call *kheer*, made of milk, rice flour, and ground almonds. With this they served a very famous Bengali sweetmeat called *shondesh*. As the *kheer* is not much thicker than cream, they took pity on us and gave us spoons.

When we had finished, the girls sang a few hymns, and then we went on the lawn, and a very pleasant afternoon was finished with the taking of a few pictures by a friend who was present.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from March 1 to March 31, 1909.

ALLAHABAD, INDIA.

N. Y.—Brooklyn, Zenana Soc., Central Cong. Ch., Mrs. R. O. Brown, Treas., salary of teacher, 240.00; Life Line Mission, Mrs. M. J. Donnelly, Treas. for school under Miss Wishart, 50.00; Miss A. H. Birdseye, special for Miss May, 30.00,	\$320 00
N. J.—New Brunswick, A Friend, per Miss Wishart, for Chameli, 5 00	
Pa.—Phila. Br., Mrs. Wm. Waterall, Treas. Miss Lillie Roderick's salary, 70.00; Agnes Hurlbut school, 30.00; special from a member of Holy Trinity P. E. Ch., for Zenana work, 50.00,	150 00
Total,	\$475 00

CALCUTTA.

Mass.—Boston Br., Miss Cora Tuxbury, Treas. A Friend, for Gardner Mem'l School,	\$25 00
N. Y.—Miss M. S. Stone, Miss Costellow's salary, 150.00; Mrs. B. W. Clarke, two scholarships Gardner School, 100.00; West Point, "Thankful," for orphan, 50.00,	300 00
Pa.—Phila. Br., Agnes W. Leavitt scholarship, 30.00; Mrs. J. Lewis Crozer, Mary A. Stotesbury scholarship, 30.00.	60 00
Ohio—Cincinnati Br. Mrs. M. M. White, Treas. Mrs. S. B. Keys, In Memoriam, Miss Phebe Baker, for Shomo Prohba (orphan),	30 00
Total,	\$415 00

CAWNPORKE.

Mary Avery Merriman School, Conn.—Bristol, Mrs. D. E. Mills, for Christina,	\$15 00
N. Y.—Brooklyn, Primary Class, Pilgrim Chapel, Miss E. E. McCarter, for Shanti, 20.00; Zenana Band Central Cong. Ch., for school, 50.00. Cold Spring, Hillside Band, for Alice Moffat, 20.00; N. Y. City, Madison Sq. Ch., Miss S. B. Hills, collector, for Niseeban; Mrs. C. J. Jackson, 3.00; Mrs. W. H. Barbour, 1.00; Mrs. L. W. Beattie, 1.00; Mrs. Chas. Burchard, 1.00; Mrs. C. H. Patterson, 5.00; Mrs. H. D. Robbins, 5.00; Mrs. D. T. Whitbeck, 2.00,	108 00
Pa.—Lancaster Miss Mary Gochner, quarterly payment for Razi, 5.00; Phila. Br., support of two children, '08 and '09, 80.00,	85 00
Neb.—Shickley, Union C. E. Soc., Miss G. S. Beach, cor. sec'y, for Pattuja,	15 00
Total,	\$223 00

FATEHUPUR.

N. J.—Scotch Plains, Mrs. H. S. Fullerton, for Sarat,	\$9 10
Pa.—Phila. Br., Miss Todd's salary,	150 00
Total,	\$159 10

JHANSI.

Mary S. Ackerman Hoyt Hospital, N. Y.—N. Y. City, Madison Sq. Ch., Mrs. C. H. Parkurst, 10.00; Miss E. S. Coles, 5.00; Miss E. Hilton, 5.00; Mrs. C. T. Kissam, 5.00; Mrs. C. H. Woodbury, 3.00, all for bed,	\$28 00
Mrs. Henry Johnson, Memorial Bed; Mrs. D. I. Reynolds, 10.00; Miss E. B. Stone, 25.00; Miss M. S. Stone, 25.00; Mrs. S. J. Broadwell, 25.00,	85 00

Pa.—Phila. Br., Dr. Ernst, salary,	150 00
Md.—Baltimore Br., Mrs. A. N. Basable, Treas., Mrs. Henry Stockbridge, 5.00; Mrs. J. M. T. Finney, for Mary Finney bed, 25.00,	30 00
Total,	\$293 00

SHANGHAI, CHINA.	
Mass.—Springfield, Mrs. A. S. McClean, for children in M. W. Hospital,	\$10 00
N. Y.—N. Y. City, Miss M. S. Stone, Miss E. Irvine's salary,	150 00
Pa.—Phila. Br., Dr. Reifsnyder's salary, Can.—Chateauguay Basin, Miss Hope Jack, for Bible woman,	150 00
Total,	\$320 00

YOKOHAMA, JAPAN.	
N. Y.—Brooklyn, Zenana Band, Central Cong. Ch., for scholarship, 40.00; West Point, "Thankful," for scholarship, 50.00,	\$90 00
N. J.—Westfield, W. F. Miss. Soc. Ref. E. Ch., Miss M. V. Hammer, Treas., Mrs. Jos. Barton's quarterly for Bible Reader,	15 00
Total,	\$105 00

GENERAL FUND.	
Mass.—Boston Br., Collection at monthly meeting, 1.25; collection at annual meeting, 8.50; from interest at bank, .50; through Miss Wheelwright, collection from St. Paul's Ch., 25.00; In Memory of Miss E. B. Barrett, 5.00,	\$40 25
N. Y.—Albany Br., Miss M. L. Leonard, Treas., Mrs. G. D. Miller, 10.00; Brooklyn, Miss C. D. Jennings, per Mrs. S. T. Dauchy, 100.00; Cold Spring, Miss A. P. Wilson, for freight on box, 3.00; N. Y. City, Mrs. De Witt Knox, 10.00; Miss Lambert, 5.00; Friends, 346.00; per Mrs. S. J. Broadwell, 10.00; balance from Miss Conklin's traveling allowance, 29.00,	513 00
Md.—Baltimore Br., Mrs. M. E. Ford, 1.00; Mrs. P. B. Milliken, 1.00,	2 00
Total,	\$555 25

JUBILEE FUND.	
N. Y.—Brooklyn, A Friend, 25.00; N. Y. City, A Friend, 300.00; Poughkeepsie, Miss J. G. Church, 5.00	\$330 00
Ohio—Cincinnati Br., Mrs. M. M. White, 50.00; Mrs. W. W. Seeley, 10.00,	60 00
India—Allahabad, Miss E. M. Bertsch,	1 00

SUBSCRIPTIONS TO MISSIONARY LINK.	
Baltimore Br., .50; Miss Hope Jack, .50; Phila. Br., 7.00; Mrs. A. S. McClean, 1.00; Mrs. Clark Hamilton, .50. Total, 9.50.	
Total,	\$391 00

WILLING AND OBEDIENT BAND.	
Rev. D. M. Stearns, Germantown, Philadelphia, Pa.	
To Cawnpore—Doctors Blake and Schreiner, for girl, 10.00; The Misses Wray, for child, 5.00, care Dr. McKenzie; Mrs. J. E. L. Davis, for Bible woman, 60.00; Miss F. L. Kinzer, for Premi, 25.00; Mrs. E. G. Magee, In Memory Mrs. W. H. Johnson, for Ivy, 25.00,	\$125 00
For Fatehpur—Mrs. J. H. Howe, for worker and girl,	7 00

For Jhansi—Mrs. W. C. Brewster, 5.00;	
Mr. W. H. Bower, 5.00; Miss L. E. Allen, 5.00, all three for Bible women : Mrs. J. E. Chute, for Nova Scotia bed, 2.00,	17 00
For Japan—Mrs. J. W. Howe, for Tauwei Iijima, 5 00	
Frank Nichter for Ito Kotoji, 5 00	
Miss C. L. Huston, for Kasukabe Station, 60 00	
Chas. L. Hutchins, for Kono Yoshida, 5 00	
"Unto Him," for Harada Shobi, 10 00	
Miss Mary Lattin, for Iwamura Moto, 5 00	
Mr. and Mrs. W. H. Frederick, for Suga Mori, 5 00	
Mrs. G. R. King, for Shezu Kogistu, 60 00	
Mr. C. F. Hess, for Koto Iida, 60 00	
Mrs. Henry Hess, for Yoneyo Sato, 60 00	
Mrs. B. E. Pike, for Fumio Suga, 15 00	
Mrs. C. S. English, for Sakl Suzuki, 5 00	
Mr. W. H. Bower, for Iida Setsu, 5 00	
Mr. and Mrs. G. T. Bisel, for Yachiyo Maru, 5 00	305 00
Total, \$454 00	

SUMMARY.

Allahabad,	\$475 00
Calcutta,	415 00
Cawnpore,	348 00
Fatehpur,	166 10
Jhansi,	310 00
China,	320 00
Japan,	410 00
General Fund,	555 25
Jubilee Fund,	391 00
LINK subscriptions,	9 50
From estate of Mary Isabel Allen, Rev. A. H. Allen, Ex., for support of Allen Memorial Bible Training School, Shanghai, China, 250.00; for support of Mrs. Lafayette S. Foster, Memorial School, Sonapur, India, 250.00,	500 00
Total, \$3,899 85	

MARGARETTA WEBB HOLDEN, Ass't Treas.

England—Margate Home of Rest, for "Elizabeth Cot," M. S. Ackerman Hoyt Hospital, Jhansi, India,	\$24 30
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JOHN MASON KNOX, Treas.

MARCH RECEIPTS OF PHILADELPHIA BRANCH.

Mrs. Wm. Waterall, Treasurer.

Semi-annual interest—Harriet Holland Fund,	\$490 00
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Through Mrs. Wm. W. Farr:

From Mrs. J. Lewis Crozer, for Mary A. Stotesbury scholarship,,	\$30 00
General work,	30 00
From Miss A. P. Newbold,	2 00

Total.

From Miss Mary Waters, including LINK,	\$62 00
	\$1 50

Through Mrs. Shoemaker:

From Mr. Thos. W. Sparks,	\$10 00
Mrs. Theo. H. Morris,	10 00
Mrs. N. W. Morris,	5 00
Mrs. Wm. H. Morris,	5 00
Miss Anna Morris,	5 00
Mrs. Evan Randolph,	5 00
Mrs. Jas. N. Mohr,	6 50
Miss Margaret Newlin,	3 00
Miss Young,	50
Miss Benners,	1 00
Mrs. Chas. H. Thomas,	5 00
Miss A. W. Pearsall,	100 00

(For India.)

Total,

\$156 00

Through Treasurer, for Miss Hadman, In Memoriam, Mrs. McCurdy,	5 00
	50

Through Mrs. Nicholson:

Mrs. Bowie,	\$5 00
Mrs. Nicholson,	5 00

\$10 00

Through Mrs. Zophar L. Howell, Treas., for John A. Howell Memorial Band for Foreign Missions:	
Miss Lizzie Howell,	\$1 00
Miss Emmie Howell,	1 00
Mrs. E. B. Whiteman,	1 00
Mrs. Wm. Gest,	1 00
Mrs. Geo. D. McCreary,	1 00
Mrs. S. Gordon Armestead,	1 00
Mr. Jas. W. Patterson,	1 00
Mrs. Jas. W. Patterson,	1 00
Mrs. Wm. M. House,	1 00
Mr. Zophar L. Howell,	1 00
Mrs. Zophar L. Howell,	1 00
	\$11 00
Total,	\$736 00

MISSIONS OF WOMAN'S UNION MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dharmatala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

Address: ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School, Zenana Work, Day Schools, Evangelistic Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

Address: Mary S. Ackerman-Hoyt Hospital.

FATEHPUR: Address: HASWA, U. P.: Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgeman Memorial Boarding School, Day Schools, Evangelistic Work.

Address: Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgeman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 212 Bluff, Yokohama, Japan.

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The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

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UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION

MORRIS K. JESUP, Esq., President

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